

Articles

in vs, and doth not only quicken, but also strengthen and confirme our fayth in him.

There are two Sacramentes ordayned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those fyue commonly called Sacramentes, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme unction, are not to be compted for Sacramentes of y^e gospel, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life alowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme & the Lordes Supper, for that they haue not any visible signe or ceremonie ordayned of God.

The Sacramentes were not ordayned of Christ to be gased vpon, or to be caried about: but that we should duely vse the. And in such onely, as worthyly receyue y^e same, they haue a wholesome effect or operation: But they that receyue them vnworthyly, purchase to themselves damnation, as S. Paul sayth.

26 *Of the vnworthines of the ministers, which hinder not the effect of the Sacramentes.*

Although in the visible Church the euill be euery mingled with y^e good, & sometime the euill haue chiefe authoritie in the ministracion

of religion.

tion of the word & Sacraments: yet forasmuch as they do not the same in their owne name but in Christes, and do minister by his commission & authoritie, we may vse their ministerie, both in hearing the word of God, & in y^e receiuing of the Sacraments. Neither is y^e effect of Christes ordinance taken away by their wickednes, nor y^e grace of Gods gifts diminished from such as by faith & rightly do receiue the Sacramentes ministred vnto the, which be effectually, because of Christes institution and promise, although they be ministred by euil men.

Neuerthelesse, it appertaineth to y^e discipline of the Church, that inquirie be made of euil ministers, & that they be accused by those that haue knowledge of their offences: and finally, being found guilty by iust iudgement, be deposed.

27 *Of Baptisme.*

Baptisme is not onely a signe of profession, & marke of differēce, whereby Christian men are discerned frō other that be not christened: but is also a signe of regeneration or newe byrth, whereby as by an instrument, they that receyue baptisme rightly, are grafted into the Church: the promises of the forgiveness of sinne, & of our adoption to be the sōnes of God, by the holy ghost, are visibly signed & sealed: faith is confirmed: & grace increased by vertue of pray-

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